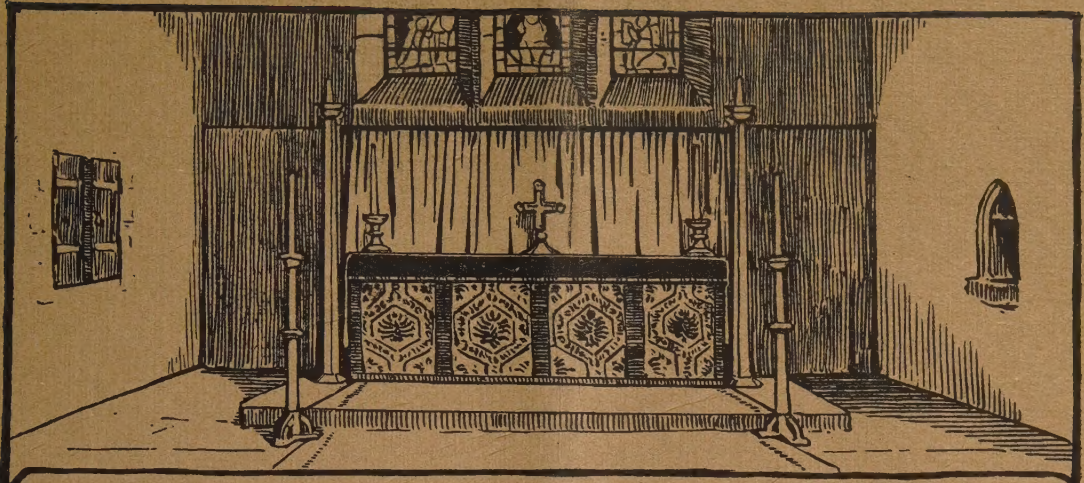

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Spring, 1942.

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PRICE SIXPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings and sixpence, which includes the subscription to the "English Catholic" (2/-).

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EDITORIAL NOTES.

Whenever a suitable opportunity presents itself, I send out complimentary copies of the *English Catholic.* Sometimes the result is a new member for the Anglican Society, and very often it is a year's subscription for the Gazette. Frequently, the result is criticism usually upon these lines—obedience to the Prayer Book is an excellent thing, but where is it to be found? In many churches *all* the services are shortened or altered forms of those provided in the 1662 Prayer Book, or else a mixture of the 1662 and 1928 Books concocted by the Vicar. In these days when members of the Forces are persuaded to parade to church, many of the clergy then realize that the congregation consists of people belonging to various denominations, and, in an effort to provide an interesting service the claims of the Prayer Book are often ignored. Morning Prayer takes this form in some cases: Hymn, "O Lord, open thou our lips," one selected short psalm, a lesson from the New Testament, Jubilate, Creed, Lord's Prayer, hymn, extempore prayers, address, hymn, National Anthem. This is probably an extreme case, but members of the Anglican Society need to be thoroughly alive to the fact that some of the Clergy tend to become a law unto themselves in the method of the conduct of services.

All things considered, I am not surprised, when recipients of complimentary copies of the Gazette tell me that they "appreciate the objects of our Society but where are they to be found in actual practice?" It is interesting to note that an appeal for loyalty to the Prayer Book almost always meets with a sympathetic response—the Prayer Book is still very dear to the heart of the Englishman; a fact which, if fully realized, gives our members the chance to point out that the Anglican Society has a worthy contribution to make to the Church of Christ in England because its first object is to maintain the Catholic Faith by means of loyalty to the principles of the Book of Common Prayer. To-day there is a great need for definite instruction as to what are the principles laid down by the Prayer Book. It is amazing how many sincere Churchpeople still believe that the Church of England began at the Reformation after the overthrow of Roman Catholicism which was the first form of Christianity brought to England by St. Augustine! Among our members there are Clergy, Teachers in Day and Sunday Schools, and leaders in numerous societies connected with their local Churches, and, by means of sermons, lessons and discussions, they have suitable opportunity for promulgating the two objects of the Anglican Society which are to be found in full upon page two of the cover of the Gazette.

The essential task of the Society is to shew that the Book of Common Prayer is the heritage of the Catholic Faith in England and that its worship, rite and ceremonial are traditionally English. This can best be done by explanation and example; and although we shall not be backward in declaring where we differ from the Church of Rome and Nonconfomity, nevertheless we shall advance our cause with respect to the hope that one day the Church of Christ may find a worthy unity in its worship of Almighty God.

The attention of our readers is directed to a recent publication which does much to support the fundamental value and claims of the Anglican tradition. It is G. W. O. Addleshaw's book, 'The High Church Tradition,' Faber and Faber, 7/6*. Part of its value is that the reader is bound to obtain a very good idea as to what is meant by the term "The Liturgy," and the author makes it perfectly clear that a great debt is owed to those remarkable Anglican divines of the 17th century who constantly defended the Prayer Book on the grounds that it was far superior to the claims of either Rome or Geneva. For them, the Prayer Book was an earnest for the blending of the whole nation into one, especially as the faithful were given their due part in the services. It is hoped that this book will become widely known among members of the Anglican Society.

**See under "Books" in this issue.*

Anyone who dwells in the country knows that the influx of young people from evacuated and defence areas has brought a first-hand exchange of ideas upon the great differences there are between the life of our cities and towns and that of the country. Lads and girls are leaving country schools, and in many cases they are faced with the choice of obtaining a country type of local employment or of returning to their homes for the sake of employment more in accordance with their original environment. These things, and the Registration of Youth from 16 to 18, have given our juniors a sense of responsibility towards society in general. They are very interested in America and Russia, and it is obvious that the post-war society will see many changes. The Anglican Society was never intended to be a mere museum of English Catholicism, and if its influence is to last we must keep in touch with the young people and let them see that we share their interest and eagerness for the improvement of the social order in the future. Many young people are under the impression that Christianity begins and ends with the custom of going to church on Sundays, and one of the ways in which we can further the cause of the Anglican Society is by declaring that the Church has its impact to make upon the problems of society in which there is so much interest at present. The registration of young people for training in national service is aimed at producing a sense of social responsibility, and, at once, the Church has its part to play. At a very opportune moment, the Archbishop of York has written a book in the Penguin Specials, "Christianity and Social Order."* This book too is worth the attention of our readers for, after all, what is the concern of the Church is *ipso facto* the concern of the Anglican Society.

**See under "Books" in this issue.*

THREE USURPERS.

"You know, my brother, the custom of the Roman Church, in which you remember you were bred up. But it pleases me that, if you have found anything, either in the Roman Church, or in that of the Gauls, or in any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church of the English, which as yet is new in the Faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Choose, therefore, from each Church those things that are pious, religious, and correct; and, when you have as it were compiled them in one volume, let the minds of the English grow accustomed thereto."

These words, written by Gregory the Great to Augustine of Canterbury in the year 601 are well known to every student of theology, but are not so familiar to the "man-in-the-street," who commonly imagines that Augustine was commissioned by the Pope to plant what he terms the "Church of Rome" in England. But the above quotation, together with Gregory's instructions regarding diocesan organization in another letter of the same date, make it clear that Augustine was warned that he must, on the contrary, sink his own private wishes in this matter, and that he must not attempt to found what would nowadays be termed a "papal" Church in this country. The new Ecclesia Anglicana, so far from being a mere extension of the Ecclesia Romana, was to be a national, self-governing Church, though in full communion, of course, with the rest of the Church Catholic, which at that period was still one and undivided, but which had local variations of practice and ceremonial.

One not infrequently hears people talk as though Christianity had been introduced into this country for the first time by Augustine! It is an historical fact, of course, that it had been implanted at least four centuries before his coming in the year 597. Owing, however, to the savage persecution of the heathen Anglo-Saxons, it had been to all intents and purposes exterminated in Angleland (England) itself, though it still flourished vigorously in the countries which we now know as Wales, Scotland, and Ireland, respectively. What Augustine did was to re-found the Catholic Church in the S.E. corner of England. In other words, he laid the foundations of the Ecclesia Anglicana (as distinct from the old Celtic or British Church, of which the Church of Wales is the lineal descendant). And it is of profound importance to realize that Gregory, who commissioned Augustine to do this, contemplated an autonomous Church (he refers to it as *Ecclesia Anglicana*) having full powers to choose and consecrate

its own chief pastors. As that great scholar the late Bishop George Forrest Browne, wrote: "He (Gregory) started the Church of England on such conditions, and with such regulations, as would carry it on for ever without a single communication ever taking place of necessity between the English and Roman Churches as long as the world should last. That was the foundation which Gregory gave to the English Church; and he gave us all that is meant by jurisdiction. He gave us the right to go on consecrating our own provincial Bishops and our Metropolitans." (*The Continuity of the Holy Catholic Church in England*, p. 24). And it is a fact that until the middle of the eleventh century only one ecclesiastical appointment in this country was made by a Bishop of Rome, viz. that of the Greek monk, Theodore of Tarsus, to the see of Canterbury in 668. And even this would be more accurately defined as a nomination rather than an appointment, Pope Vitalian suggesting his name at the request of the King of Kent (backed by the King of Northumbria), who was unable to find a suitable man for the post at home.

Gregory I was a pontiff who truly deserved the appellation of "Great." His remarkable broadmindedness is clearly shown in the passage from his letter to Augustine, quoted above, in which he frankly acknowledges not only that the customs of the Church in Rome might prove quite unsuitable for the Church of England, but also that the Roman tradition was not necessarily the most "acceptable to Almighty God." In another letter, addressed to the Bishops of Alexandria and Antioch protesting against the adoption of the title "Oecumenical" (i.e. Universal) by the Bishop of Constantinople, he expressly disclaims any such appellation as that of "Universal Bishop," declaring that none of his predecessors had ever consented to use "this so profane a title." Later Popes, however, were not content with the "primacy of honour" which had been accorded to Rome from the earliest times (and which we are all still ready to concede to her): more and more peremptorily they pressed the claim to universal *jurisdiction*. How wide and deep, for example, is the gulf between the studiously moderate and reasonable attitude adopted by Gregory the Great and the appalling arrogance of the bull *Unam Sanctam* issued by Boniface VIII seven centuries later (1302) which states: "We declare, affirm, define, and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff."

And so we come to the first of the three "usurpers" who have sought to lord it over our national Church of England, viz. the Vatican. From the eleventh century onwards, the hold of the Bishop of Rome upon the Church of England rapidly increased. That the nation realized the fact that papal jurisdiction in England was a usurpation of the inherent prerogatives of its own Church, is shown by the parliamentary legislation enacted from time to time with the object of checking it, e.g. the Statutes of Provisors (Edward I), and Praemunire (Edward III, re-enacted in the reign of Richard III), the former forbidding appointments by the Popes to English bishoprics or benefices, the latter making it an act of treason to appeal to any foreign court, and forbidding papal bulls or letters to be brought into the country without the royal leave. These remained the law of the land down to the time of the Reformation, though unfortunately they could be enforced only when a strong king sat on England's Throne. During the turmoil and confusion consequent upon the Wars of the Roses (1455—1485) the power of the Popes over the Church of England was to all intents and purposes absolute, and until the Reformation no further attempts were made to resist their authority. But once again it must be emphasized that this late mediaeval claim on the part of the Vatican to interfere in the internal administration of our National Church was the claim of a usurper, as was clearly recognized by the Reformers. In the English Ordinal of 1550, deacons and bishops, at their ordination and consecration respectively, were required to take the "Oath of the King's Supremacy, and against the *usurped* power and authority of the Bishop of Rome."

This brings us to the second of the three usurpers. Papal jurisdiction in this country was succeeded by the Royal Supremacy. This, however, lasted only twenty years. Mary Tudor (1553—1558), who, as Wakeman rightly says, was the first Roman Catholic Sovereign that England ever had (in that she "accepted to the full the universal headship of the Pope over the Church as a religious dogma") made use of her power as "Supreme Head of the Church of England" to hand over that

Church to the Pope, after which the Supreme Head Act was repealed. Contrary to the fixed belief of the man-in-the-street, no English Monarch since has borne that blasphemous title. Elizabeth, on her accession, was urged to revive it, but bluntly refused to do so, maintaining that " this honour is due to Christ alone, and cannot belong to any human being soever." She accepted indeed the title of " Supreme Governor of the Realm, as well in all spiritual or ecclesiastical things or causes as temporal," but she appended to the Injunctions of 1559 an explanation of this title, viz. " Under God to have the sovereignty or rule over all manner of persons born within these realms, of whatever estate, ecclesiastical or temporal, soever they be, *so as no other foreign power shall or ought to have any superiority over them.*" In other words, she was not going to tolerate papal jurisdiction in England, or to permit appeals to Rome. Again, in the proclamation which she published on the outbreak of the northern rebellion (1569) she wrote : " We pretend no right to define Articles of Faith, to change ancient ceremonies formerly adopted by the Catholic and Apostolic Church, or to minister the Word or the Sacraments of God ; but We conceive it Our duty to take care that all estates under Our rule shall live in the faith and obedience of the Christian religion ; to see all laws ordained for that end duly observed ; and to provide that the Church be governed and taught by Archbishops, Bishops, and Ministers." This claim to exercise a general supervision, to make all her subjects attend church, and to see to it that the clergy carried out their duties, was a very different thing indeed from the tyrannous " Headship " exercised by Henry VIII, and by the boy king Edward VI (through his Council).

We come now to the last of the three usurpers, viz. Parliament, which, as time went on, arrogated to itself ever more and more not merely the right of supervision claimed by Elizabeth, but also the duties of administration assumed by Henry VIII. This arrogance reached its climax, perhaps, in the suppression of Convocation (as compared with which Parliament itself is a mere parvenu) by the Whig Government of 1717. This grossly tyrannical and indeed wholly unconstitutional action had disastrous and far-reaching results, though lack of space forbids our dwelling upon them in detail. Suffice it to say that during the soul-destroying period of Latitudinarianism that ensued, the Church of England all but died a spiritual death. In the year 1800, for example, we find the Dean of St. Paul's lamenting the fact that there were only six communicants in his cathedral on Easter Day. Of this depressing period Mr. Gladstone wrote that the Church of England services " were probably without a parallel in the world for their debasement." In 1832, Dr. Arnold, the famous headmaster of Rugby, declared that " the Church as it now stands no human power can save." And Earl Grey, the Prime Minister, speaking in the House of Lords, sternly bade the Bishops to " set their house in order." By divine providence the Oxford Movement came in time—but only just in time—to restore the breath of life to the corpse-like body. After a long period of fanatical opposition and persecution it achieved its object. To quote the late Earl Nelson (1824—1913) : " Few of the present day can realize the utter deadness and ruin from which, in God's mercy, we have been delivered."

I have drawn attention to Gregory the Great's " foundation charter " of the Ecclesia Anglicana granting to the latter the right to elect its own chief pastors. Parliament ignores this, asserting that this is the prerogative of the Prime Minister (who may be of any religion, or of none). I might also refer to Magna Carta, of which the opening words of the first clause are as follows :— " We . . . have in the first place granted to God, and confirmed by this our present charter, for us and our heirs for ever, that the Church of England be free, and have her rights intact, and her liberties uninjured." The gist of this is repeated in the final clause :—" Wherefore we will and firmly command that the Church of England be free." To-day that Church, so far from being free, is heavily fettered and restricted, Parliament apparently deeming itself above Magna Carta.

Yet again, I might appeal to the Thirty-nine Articles, so dear to protestant-and erastian-minded people. Art. XX, which is headed *Of the Authority of the Church,* begins : " The Church "—not the Crown, and still less Parliament !—" hath power to decree Rites or Ceremonies, and (hath) authority in Controversies of Faith." Do words mean anything at all ? If so, by what right does Parliament openly ignore the Church's " power to decree Rites . . . ,"

by interposing its veto when the Church exercises that power? Again, if it is the Church that has "authority in Controversies of Faith," how comes it that the Judicial Committee of the Privy Council is still (officially at least) the final Court of Appeal in all disputes relating not merely to ceremonial, but also to doctrine? How are we to reconcile these encroachments by the State upon what are strictly ecclesiastical preserves with the plain, unequivocal pledge: "The Church hath power . . . and authority . . ."?

Again, Article XXXIV concludes as follows:—"Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying." Here too it is plainly asserted that it is the Church that has authority to do these things. By what right does Parliament override these two Articles?

Does anyone seriously maintain that the House of Commons, as constituted at the present day, is in any way representative of the Church of England? Even if it were so, that would not give it the right to usurp the Church's prerogatives. But is it? According to the most recent statistics, only some ten per cent. at most of the nation are anything more than merely nominal adherents of the National Church, and no doubt the same proportion holds good as regards the House of Commons, which contains in addition Roman Catholics, Protestants, Jews, and open unbelievers, not to mention Scotchmen, Irishmen and Welshmen, who are no more justified in laying down the law for our national Church of England than we should be if we sought to dictate to their respective Churches. Moreover, it seems to be commonly overlooked that no Church of England clergyman is allowed to stand for Parliament, and that consequently the House of Commons contains no official representatives whatever of the "established" Church. Indeed it is always possible (though admittedly very unlikely) that at any given General Election not a single adherent of the Church of England would be returned. Is it then just or equitable that a purely secular body such as this should claim to control the purely Spiritual Body of Christ? Is the word "usurper" too strong?

G. F. POLLARD.

THE PLACE OF LITURGICAL PSYCHOLOGY.

If man is created to glorify God, then among his sciences the queen is Theology, the knowledge of God, and the Art of arts is Liturgy, the art of worshipping God. The word "Liturgy" is indeed used specially of corporate worship, but this is scarcely a limitation of its meaning, for the Christian's most solitary devotions are to some extent corporate. His private prayer-life comes from the Holy Body of which he is a member; his secret praises blend with those of the heavenly choirs; the foundations and principles of his private devotions are the same as those of the public liturgy from whence they derive, and we may compare him at his individual spiritual exercizes to a singer or a dancer, practising at home the notes or steps of his own part of a great chorus. This is not to deny the deep secret intimacy between Christ and the soul, but rather to point out that the climax of individual communion lies at the heart of the corporate Eucharist.

Before turning for the moment to the more external aspect of public worship let us try to define the objects at which the liturgist must aim. He has not only to lead the individuals of the congregation to worship, but he has to lead them to worship together, and he has to associate the congregation with the larger and larger circles of the diocese, province, and so on, and through them to the whole catholic Church on both sides of the grave. (It is an unfortunate but very important fact that in the present tragic state of Christendom one of the largest circles through which we are joined to the whole catholic church is our "denomination," that part of the Church with which we are in visible communion at the same altars. However much we deplore the division of the Church into sections which have mutually exclusive external organizations, and do not even receive the Holy Mysteries at the same altar, the fact remains that our unity with the Catholic Church depends upon our adhesion to one or other of these divisions, and if we detach ourselves from that we merely cause another little schism in the Body of Christ until we attach ourselves to it, or to another division, again.)

Such then are the aims of the Art of Liturgy; what other arts and sciences can assist her in her task?

Clearly the worship of God requires the knowledge of God, and so theology must come first upon our list. The self-offering of Christians in union with Christ must be rooted in a right faith, though not necessarily in a very elaborate or explicit theology.

Then if we are to join with the Catholic Church in worship, besides holding her faith we need to know something of her methods of worship, in fact we require the elements of liturgiology.

But our membership of a province of our own division of Christendom requires of us also a deference to the customs and observance of the laws of our own communion, and of our own province thereof.

The Faith then has to be expressed in the authorized liturgy, and that liturgy has to be presented as an example of catholic liturgy; emphasizing the elements which are common to the whole Church and the principles required by orthodox belief, rather than drawing undue attention to local peculiarities or allowing mere eccentricity. But the presentation of the Divine and Catholic Liturgy according to our own Order is only part of the Liturgist's art, and probably very much the easier part; the other and harder part is to draw the congregation, and every individual soul in the congregation, into the worship of God in that Liturgy.

This drawing of souls into the action of worship is the highest function of the arts, and there is hardly one of them that cannot be pressed into service. It is important, however, that they should really serve, and not intrude. An architect might build a building which was very fine in itself, yet utterly lacking the atmosphere of worship proper to a church; music is recognized as a most powerful aid to worship, yet it can just as easily be a major distraction, and that not only when it is technically bad; and so with all the arts. The Christian discpline therefore requires restraint in art. If the arts are to be used to lead souls to worship, it is necessary first to keep the end steadfastly in view, secondly to give proper attention to the arts in question, and last but not least to study as deeply as possible those souls that it is intended to lead. First and foremost of course the parish priest is concerned with the souls of his own congregation, and the necessity of understanding the folk whose public worship he leads is a powerful link between his pastoral and liturgical work. But the general is helpful in understanding the particular, and although the priest must learn his people's psychology, chiefly from the people themselves, a knowledge of the contributions of others to that science is likely to be of some assistance. Modern psychology, with all its exaggerations, distortions, confusions and contradictions, may yet provide us with some ideas which are of use in analyzing the technique of public worship.

The most striking doctrine of modern psychology—and one which commands a large measure of agreement—is the division of the mind into conscious and unconscious, with various gradations between the two. When the different parts of a diseased mind come in conflict with each other the ultimate victory seems almost always to lie with the least conscious part. If we intend to love God with all our heart, mind, soul and strength, it is necessary that we should not neglect a part of our mind, which is so powerful even in disorder. Through our enlightened conscious reason and our deliberate will we must be led to worship, but we must do everything we can to see that the deep unconscious and semiconscious powers of our mind follow our conscious faculties to the same chosen end.

The appeal to worship must therefore have a twofold channel. The appeal to the *conscious* mind is not confined to the liturgy itself. It consists in instruction of the understanding in the relevant facts—the nature of God, the kind of worship He requires, and in fact the whole Christian Faith—and in persuasion of the will to give itself to worship. The appeal to the *unconscious* mind is largely through the external accessories of worship, and is broadly speaking what is called "emotional." The latter must always be subordinate to the former or the emotions raised will be undirected, but the former without the latter is merely ineffective.

Now the mechanism of the effect of the arts upon the mind is complex and imperfectly understood, but suggestion and association undoubtedly play an important part. It must be remembered that whereas some few associations are in the strict sense catholic, many more are peculiar to more or less limited communities, and to individuals. For instance we all associate food with the satisfaction of hunger, but different nations

associate quite different ideas with shoes. The Indian removes his sandals on entering a private house, and still more on entering a church or temple ; we should regard it as a lapse from good manners if a guest removed his shoes at the front door and walked into the drawing room without them ; but we should be less shocked than a Japanese would be at a guest who merely turned the conversation towards the subject of footwear, for I understand that they would regard such talk as improper. Similarly associations may vary from locality to locality and from class to class. Porridge in England is associated chiefly with Scotland, in Scotland among the landed and professional classes it is associated merely with breakfast, but amongst many of the Scottish manual workers and small tradesmen it is associated with the dire poverty in which many of their ancestors lived, and is therefore held in contempt and never eaten. There are of course individual variations in associations too; and in some abnormal persons the deviations may be very startling.

There is perhaps nowhere where the tension between duty to the Catholic Church and to the local congregation is so liable to become acute as in the realm of these associations, but the priest who is the chief link between the two, must see that he does not lose contact with either. It is well to remember that the Catholic Church is old and large, and her traditions are therefore far more elastic than those of the congregation. It is far harder to commit a liturgical error which will alienate the liturgist from the Church, than one that will alienate him from the local congregation. The associations of the congregation and its individual members must be known and felt, and although the abnormal associations of an eccentric individual must not be allowed to have much influence upon the public liturgy, still the congregation is made up of individuals, and even the oddest has a soul, and requires sympathetic handling.

We may take a few of the arts as examples of what we have been discussing, remembering of course that when we say that the priest makes use of them, we do not expect any one priest to be expert in them all.

In the sphere of architecture there would probably be a very large measure of agreement, at least among Anglicans, about what kind of building predisposes to worship. I have found the essential thing in different degrees—indefinable and yet quite recognizably the same—in dozens of quite different churches ranging from Winchester Cathedral whose vista of arches first aroused me in childhood to the beauty of architecture, to mud churches in Chota Nagpur, modern Byzantine basilicas, and an impressive little school chapel at Darjeeling with the new-fashioned parabolic arches in reinforced concrete. But useful as this atmosphere of a church is to me, and probably to most of my readers, we must not rashly assume that it is helpful to all men. There is on record the case of a man who suffered from breathlessness and panic whenever he entered a church, and in whom psycho-analysis revealed an association with a repressed memory of the long hooped steam-tent in which he had lain in infancy struggling for breath with acute bronchitis. But it is not only the occasional neurotic who disagrees with us. After an excellent lantern lecture on Norman and Gothic ecclesiastical architecture given by a Scottish Presbyterian, I heard a Presbyterian minister rise and rather irrelevantly question whether there was any real piety behind the building of these beautiful churches. He was a narrow man, and probably few of his congregation would have agreed with him, yet he is not alone in regarding all visible beauty except that of nature as positively antagonistic to Christian devotion. Certainly over-obtrusive ornament, be it never so good, can be a distraction.

Ornaments themselves, especially pictures and figures, are a much more fruitful source of controversy. Almost any ecclesiastical ornament may stimulate the most opposite sentiments in persons whose point of view and approach one would expect to be practically identical. It is necessary therefore to cultivate great self-restraint, and toleration of other people's tastes, and to learn to turn a blind eye to those devotional aids that to us are distractions. Pictures and figures generally have an intellectual as well as an emotional appeal, they teach some truth (or falsehood) as well as conveying an atmosphere. There seems to be a dearth of great contemporary religious art, such as would picture the great truths of the Faith reverently and uncompromizingly in the vernacular of the life of the present day. We are generally shown the incidents of Christ's life, for instance, as something that happened in a distant land a long time ago, rather than as something that affects us intimately here and now.

The Book of Common Prayer used with a good hymn book, provides prose and poetry in full measure and it is much loved by those who really know it. But here again the atmosphere produced by the association of the words is almost as important as their direct teaching, and both are liable to be weakened or spoilt by lack of explanation and understanding. This is especially true of the psalter. To appreciate to the full the imagery of the psalms it is necessary to know some of the differences between life here and in Palestine, and to use them with their full Christian force requires a grasp of the New Testament principles of mystical interpretation,—substituting for the identification of the soul, the nation and the King, that of the soul, the Church and Christ, for enemies of flesh and blood, spiritual wickedness in the heavenly places, and so on. A preacher stuck for a sermon at evensong might do worse than explain the psalms for the day.

We have mentioned before the liturgical value of music. By it the individual is drawn to fit his own voice to the rhythm of the community, as he fits his life into the life of the Church. By it, moreover, the choir learns to submit itself to a superior will, that of the composer, or rather the composer's inspiration, for great music has always a kind of inevitability, and the notes hardly depend on the composer's whim. So the community of the Church learns to submit its common will to God. It is obviously better to sing simple music well than difficult music badly, and congregational music has a value that merely choral music has not. Still a good choir is useful because it can lead the congregation, familiarize it gradually with unfamiliar music, and occasionally introduce a little music of too elaborate and difficult a nature for the congregation actually to sing it.

With ceremony as with music it is necessary to cut the suit according to the cloth, and ceremonial that in a great cathedral would err on the side of severity would be impossibly and ridiculously elaborate in a village church. Here again it is necessary to remember the end of what we do, and to study the associations of the people. If the majority of the congregation associate incense chiefly with the Pope, and the Pope chiefly with Anti-Christ, incense can only be a hindrance to their devotion. It is bad liturgy to introduce it until these associations have been gently and carefully broken down, and replaced by others better founded upon fact. The promiscuous kissing of things handled as in Italian ceremonial, is not forbidden to us by any authority that I know, but to introduce it in England is bad liturgy because the customs of an Italian court are foreign and meaningless to our people.

Ceremony has probably a wider and deeper appeal than any other act associated with worship. No man has ever devized a meeting for worship (or any other purpose) without any ceremony at all. The grouping and movement of people and things may naturally and unconsciously convey the meaning they intend, or they may be more or less deliberately planned to do so, or again they may accidentally convey a meaning far other than what is intended. Unless, however, the person who misconstrues the ceremony is misled by a background entirely foreign to that of the rest of the community, the wrong idea conveyed by an unfortunate ceremony is generally lurking somewhere at the back of the minds of those who arrange or perform it. But whether by accident or design, whether for good or evil, ceremony is always with us, and its psychological effect always profound. The comments of children provide abundant evidence of this effect, and one could fill a book with anecdotes illustrating the point. I recall one of a child of the Rectory who asked " Why does Daddy lift up his *hands* when he says ' Lift up *your hearts* ' ?", but examples to show the interest of the child mind are endless, and testify to the direct appeal of ceremony to the unsophisticated.

A few examples will illustrate also the ubiquity of ceremonial. The Society of Friends probably gives little attention to the subject, but in a " Quaker Meeting " where all sit round, the attention of the individual is directed to the community as the sole sign or sacrament of the Divine Presence, and the sitting posture suggests an attitude of passivity in waiting for the Holy Spirit. Quakers would probably agree that this was what they intended, though naturally rather than deliberately expressed. The seats of Presbyterian and Methodist churches are generally grouped around the pulpit, and the entrance and exit of the preacher may be practically the only ceremonial movement, the importance of which is sometimes further emphasized by the musical arrangements and even by the manipulation of the lights. Probably the

exaggerated importance which can so be attached to the minister would find reasoned support from few non-conformists; they would admit that at least the most striking cases were an accidental betrayal of a spiritual mistake. Many services in Anglican churches reach a well-emphasized dramatic climax at the presentation of the alms. A moment's thought will show how effectively this can promulgate the notion that things spiritual are best assessed in terms of hard cash. On the other hand the arrangement of seats facing the altar directs the attention to the Presence of God sacramentally represented. What is required then in ceremonial is not simplicity for its own sake, still less elaboration, but design or rather balance, for the best designs develop naturally.

The psychology of the arts then has a true place as a servant of the great Art of Liturgy. Perhaps one day we shall be able to study some of its services in more detail.

N. P. BRUCE.

FATHER GANDOLPHY'S PRAYER BOOK.

A very rare and curious book has been lent me by its owner; a Prayer Book, modelled on the Book of Common Prayer, but composed by the Rev. Peter Gandolphy, a Roman Catholic priest, and published in London in 1812.

During the French Revolution, many French bishops and priests took refuge in England, where they received much sympathy. The appearance in Europe, for the first time for some centuries, of a government which was openly anti-Christian, caused a certain rapprochement between the English Church and the Roman Communion, which found expression in a charge by Shute Barrington, Bishop of Durham 1791—1826. He said that there was then more hope of dispassionate investigation into the differences between the churches than ever before, and expressed the hope of seeing the beginning of reconciliation between England and Rome. Father Gandolphy was moved by this charge to publish the book, with the object of "exhibiting religion to his Protestant Countrymen, as it is professed and practised in the Catholic Church." His book was, however, condemned by his bishop; and though the case was regarded more favourably at Rome, poor Gandolphy appears to have died of a broken heart, because of the treatment given to his olive-branch.

The book begins with a lectionary: one lesson for each day, according to the church kalendar, but from August to November by the number of the Sunday in the month, e.g. 2nd Sunday in October. A curious feature is the large number of lessons from 2 Maccabees. Then follows a table of feasts and fasts, plenary indulgences, and impediments to marriage. Then come two forms of morning prayer, one for weekdays, the other for Sundays and Holy Days. The former begins with sentences from Anglican Mattins, but according to the Douai Version; thus "Repent ye" reads "Do penance." These are followed by a number of prayers and versicles, some of which are familiar to us, but in a different and less verbose form.

The form for Sundays and Holy Days begins with "O Lord, open Thou our lips," followed by the Venite, a Lesson, and Te Deum, all in English (as throughout the book); then comes Lauds, with seven psalms, Benedicite, Benedictus, and the Collect; after which come the Anglican Second and Third Collect, somewhat altered, prayers for the King, and the clergy and people, a "Prayer of St. John Chrysostom" (quite different from ours), and the Grace.

Evening Prayer follows, on similar lines; then the Athanasian Creed, almost as among us; in the place of our Litany comes the Litany of the Saints, with a long note on Invocation of Saints; then Prayers and Thanksgivings, with titles similar to ours, in some cases.

The Collects, Epistles, and Gospels follow: the Sundays are reckoned from Pentecost, the Holy Days run from Jan. to Dec., and so begin with the Conversion of St. Paul; they are mostly our Red Letter days, with a few extra (the Assumption, St. Joseph, etc.) Then comes the Roman Mass in English, with special prayers for the King after the Last Gospel: followed by a form for Benediction. After this comes Baptism; a Catechism (very different from ours); Confirmation, Marriage, Visitation of the Sick with Extreme Unction, Communion of the Sick, Burial of the Dead, and Churching of Women, all in the Roman form. Next follow a number of "Spiritual Colloquies"; seven "selected psalms," followed by the Penitential Psalms; and prayers for various

purposes, ending with a Litany of our Lord Jesus Christ and the Litany of Loretto. Then comes the form of Penance, with prayers before and after confession. The place of the Articles is taken by the Creed of Pope Pius IV, and a long explanation of it: and the book ends with "A Christian's Rule of Life," and the form of answering at Mass, which alone is in Latin.

Gandolphy was evidently a Gallican. Neither the Infallibility of the Pope, nor the Immaculate Conception, nor the Sacred Heart is ever mentioned. But he makes no concession to his Anglican friends; even where the prayer is the same, he will not use the Prayer Book translation. The book is only a liturgical curiosity; union on such lines was impossible even in those days, and both sides have moved a long way in opposite directions since then. 1536 was the year, according to Gandolphy, when Henry VIII "seduced England from the ancient faith!"

C. B. Moss.

THE CULT OF THE SACRED HEART.

There is reason to believe that this cult is spreading in the Anglican Communion; and that many who dislike it on aesthetic grounds are not aware of the doctrinal objections to it. St. Theodore of the Studium, who was the great opponent of Iconoclasm in its second stage, taught that "latria," the adoration given to God alone, ought not to be offered even to the Manhood of our Lord, apart from His Godhead, but only to the Holy Trinity. Much less then ought we to offer it to a part of our Lord's Body, such as His heart. Moreover, it is not in accordance with the usage of Scripture to regard the heart as the seat of the emotions. The Hebrews regarded the heart as the seat of the will, and the bowels as the seat of the emotions; throughout the Bible the heart means the will, the power which the psychologists call conative; for instance "Thou shalt love the Lord with all thy heart." It is confusing and misleading to treat the heart as the seat of the emotions: as when we say "an affair of the heart." Besides, love, as a Christian virtue, belongs first of all to the will. We give a misleading meaning to the word, if we teach that it is merely an emotion; it is, so to speak, hard, not soft; a determination of the will, not a relaxation of the feelings.

Historically the cult of the Sacred Heart began with Marguerite Marie Alacoque, whom Baring-Gould calls "a diseased and hysterical nun," in the 17th century; she may have been influenced by a Puritan divine named Goodwin, who was chaplain to Oliver Cromwell. The cult of the Sacred Heart was a Jesuit devotion, and was long opposed by the Gallicans; it was first sanctioned by Rome in 1769, at the request of the Polish bishops, and it was condemned by the famous Gallican Synod of Pistoia. The Anglican observance of the feast of the Sacred Heart is of course quite illicit; I doubt whether any Anglican bishop has the right to permit it. Statues and pictures representing the Sacred Heart should be removed from Anglican churches and homes; and hymns which refer to it (such as a verse in A. and M. 112, E.H. 71) should be avoided. We cannot too often direct our minds to the love of our Saviour; but the Sacred Heart is a wrong means of doing so. He should be represented as dying on or reigning from the Cross, or as the Good Shepherd, or as blessing the children; not as exhibiting His heart, which is contrary alike to sound doctrine, common sense, and good taste.

C. B. Moss.

THE ELEVATION OF THE HOST.

"We do not realise at once how much of added and imposing ceremonial is involved in the addition, in the twelfth and thirteenth centuries, of the single act of the elevation of the host and chalice, with its accompanying lights and torches, censings, bell-ringings, and genuflections." Thus, wrote the late Mr. Edmund Bishop some forty years ago in his essay "The Genius of the Roman Rite."

Since when, further research in the matter fully corroborates Mr. Bishop's statement. The elevation of the host is not part of the original Roman rite. In *Ordo Primus Romanus* we have a description of the Papal high mass in the Ninth century, and we notice that the Roman Canon is said straight through without any ceremonial acts or reverences. It is true there is an elevation of the elements, but this takes place at the conclusion of the Canon as the celebrant says the doxology.

The Roman mass to-day still has this elevation, as well as the mediaeval one at " Hoc est corpus meum."

The elevation of the elements at the conclusion of the Eucharistic Prayer is a primitive ceremony. A similar ceremony is found in other rites either at the conclusion of the anaphora or at the time of the fraction. Therefore we are justified in speaking of such a ceremony as " catholic."

It is otherwise however, with the elevation at the dominical words " This is my body." Such a ceremony was unknown before the twelfth century. It did not originate at Rome, but is first found in France and Belgium, from whence it gradually spread over Latin Christendom. Its use varied from time to time. In some places only the host was elevated. The later editions of the Sarum Missal order an elevation of the Host and chalice but say nothing about genuflecting or bowing after the elevation.

It seems to have been customary in England in the fifteenth and sixteenth centuries for the celebrant to kneel on both knees after the elevation. This is one of the many instances where popular devotion went beyond the rubrical directions.

It was only after 1570, when the post-Tridentine Missal appeared, that the elevation with double genuflections was expressly ordered by rubric and became part of the official ceremonial.

The English rite of 1549 looked in another direction, viz. to primitive and catholic usage, and definitely forbade the elevation. " Without any elevation or shewing to the people " says the First Prayer book of Edward the Sixth.

It is to be regretted that modern Anglo-Catholicism has revived this late mediaeval ceremony, doubtless, under the impression that it is ancient and catholic. The ceremony may be harmless in itself, but ceremonial is after all an outward expression of doctrine and belief. It is noticeable that in Anglo-Catholic circles where the Elevation of the Host is regarded almost as " de fide," there too has followed a revival of the abuses that the English Reformation sought to eradicate. At the back of this late mediaeval ceremony there is a wholly inadequate view of sacrifice and its corollary of non-communicating attendance at mass.

In earlier times the centre of balance in the Eucharistic prayer was the oblation or offering. It meant the offering of " Corpus Christi " in its deepest sense. The mystical Body of Christ—the Church—offered the Body of Christ. This idea was obscured in the West as the middle ages went on, and eucharistic thought concentrated on " Consecration " as the centre of gravity. The elevation of the host is part of the ceremonial emphasis on " consecration." The late Dr. Fortescue in his study of the Roman Liturgy says of the elevation, " It is true that this mediaeval ceremony of the elevation has tended to become a new centre of gravity for the Mass. It is possible to exaggerate its importance. A rite unknown till the XIIth century cannot be of first importance in any liturgy."

We must endeavour to get away from this obsession in regard to consecration, and restore the idea of oblation in the eucharistic prayer. The recent correspondence in *The Church Times* showed that very few people (including the editor of that newspaper) understood what is meant by " The sacrifice of the Mass." It is the Church offering herself—through her members—in union with the work of Christ, that is the essence of the Holy Sacrifice. It is precisely in this content that the advantages of the 1928 anaphora become evident. For the memorial of the Death, Resurrection and Ascension is followed by the offering or oblation, as indeed it should be.

C. E. Pocknee.

COMMONSENSE IN LITURGY.

There are some points in the Book of Common Prayer which suggest a strange lack of common sense in the compilers of the book, and tend to make unnecessary difficulty for people to find their way about it. One is the insertion in the middle of the Communion Service of the first two long exhortations. This cumbersome arrangement makes an unnecessary interruption in the course of the service as printed. This defect has been remedied in the Revised Prayerbook by transferring the exhortation to the end of the Service.

But there is another unnecessary complication in the existing book. If there is really need for an Act of Uniformity and Tables to find Easter to be included in the book, surely the proper place for them is in

an appendix at the end of the book. The Easter Tables make it very difficult to find, for instance, the Proper Psalms. Moreover the common disregard of the Fasting Days is probably in some measure encouraged by the Table of these days in the Prayer book being smothered by the Easter Tables. It is likely that many people have never even seen this Table: these cumbersome preliminaries discourage any research of this kind. Surely one of the chief merits of the B.C.P. is that it is a convenient handbook of worship and instruction, and anything which impairs this, however slightly, is to be deplored.

Would it not also add to the convenience of the book, if the Communion Service were printed before, instead of after, the Collects, Epistles and Gospels?

There is another instance of the lack of common sense in the provision of the exhortation at the beginning of Morning and Evening Prayer: although it conveys admirable instruction, surely it shews a strange lack of knowledge of human nature to order that the same sermon (however short) should be preached twice a day throughout the year? This of course has been remedied in the revised Prayer-book.

E. G. P. Wyatt.

THE PREFACE TO THE PRAYER-BOOK.

In the Preface to the Prayer-book "Concerning the Service of the Church" there are some rather strange statements. For instance, "The ancient Fathers have divided the Psalms into seven portions, whereof everyone was called a *nocturn*." Now it was the Psalms of Mattins alone which were divided into nocturns in the Breviary, and these psalms comprised only about two-thirds of the Psalter. Moreover the mattins psalms were divided into nine not seven nocturns. How came Cranmer to make such strange statements, considering that he had been familiar with the Breviary all his life?

The Preface goes on to speak of "the number and hardness of the rules called the Pie." The "Pie" was the name popularly given to the Sarum *Directorium Sacerdotum*, and arose from the appearance of the text of the book, divided up as it was into short paragraphs prescribing the services of each day. The statement is really rather misleading: the complications were in the Breviary, and not in the Pie, which was a guide to it. In the H.B.S. edition of the *Directorium* the Rev. J. R. Lunn explains that "to the medieval clergy, the Pie performed precisely the same office as such publications as 'The Churchman's Almanack' do to the clergy of the present day. But, in the Middle Ages, almanacks for the current year were not procurable; it became therefore necessary, or at least highly advisable, that the matter should be attacked on a large scale, and all possible almanacks constructed once for all and collected together, with directions as to which is to be used in any given year. This collection, consisting of thirty-five almanacks constitutes the Pie; and it will be seen without much difficulty what a plain and easy directory it is."

In the same book Canon Christopher Wordsworth adds "The fact is, that when Archbishop Cranmer was giving to the 'Rules called the Pie' the character of 'hardness' in his Preface *Concerning the Service of the Church*, he was merely *translating* Cardinal Guignonez' observations respecting the *Breviary*. It was the want of a Pie, such as Cranmer had, which had occasioned some of the Cardinal's perplexities."

E. G. P. Wyatt.

ENGLISH AND LATIN.

It seems to be difficult for Englishmen, who have had the ordinary classical education, and have learnt to look upon Quantity as the basis of the pronunciation of Latin, to realise that in course of time in the popular Latin the rhythm came to be based upon Accent instead of Quantity. This process was complete by the time that the plainsong ecclesiastical chant came to be applied to the Latin liturgical text, and there is no doubt that ecclesiastical Latin is essentially accentual and not quantitative in rhythm.

Yet one constantly from time to time hears the argument brought forward that it is impossible to fit Plainsong to the English liturgical text because the rhythm of Latin is totally different. Yet in fact they are virtually the same, since the rhythm of each is based upon accent. The chief difference is the greater number of monosyllables in English. But this is not a difficulty in practice, since several monosyllables are the equivalent of a poly-

syllabic word, though their rhythm may be rather heavier.

The difference between the rhythm of Accent and that of Quantity is often ignored by the editors of "Anglican" Psalters. In their prefaces they try to illustrate the rhythm of the text by the use of minims and crotchets, respectively, instead of strong and weak accents. Of course some syllables take longer to utter than others, and therefore *affect* the rhythm, but they are not its basis, which is Accent.

It is sometimes claimed that Merbecke shewed the true method of adapting the plainsong to the English text. But (1) he adopted the drastic step of cutting down the melody to one note to a syllable, which destroyed much of its interest, and (2) as may be seen from his preface to his book, he introduced quantitative rhythm in dealing with two languages both based upon Accent. It is hard to see how he contributed to the problem of fitting the melody to the words satisfactorily.

There is another matter relating to the pronunciation of ecclesiastical Latin which seems to be a misunderstanding. It is sometimes said that the natural way for us to deal with this problem is to do as our forefathers have always done, and pronounce Latin in English fashion. But, according to Professor Skeat, down to the seventeenth century, the vowels in English had the same pronunciation as on the Continent. If this is true, the pronunciation of Latin in England must have had till then a very different effect from that of the present day, for it is the vowels that matter most. It is the English vowels that make Latin sound so uninteresting and unattractive.

E. G. P. Wyatt.

BOOKS.

"The High Church Tradition," by G. W. O. Addleshaw, [Faber and Faber, 7/6.]

This is an interesting and important book. The sub-title, *A Study in the Liturgical Thought of the Seventeenth Century*, gives us the clue as to the real purpose of the writer.

The introduction sums up the effects of the Counter-Reformation and Puritanism upon liturgical worship. The main purpose of the book then becomes clear as the writer unfolds the Anglican tradition of worship from Andrewes and Hooker via the Caroline Divines and thence to the eighteenth century.

Some readers will feel that the period under consideration has been over-idealized by Mr. Addleshaw; and this especially so in connection with the 1662 Liturgy. He seems to ignore the fact that subsequent development and revision of the liturgy within the Anglican Communion has not been upon the lines of 1662, but rather in the direction of the Scottish Rite.

Nevertheless, in spite of these criticisms, there are some very good things in this essay. The vindication of a genuine Anglican tradition is an important thing in these days, when pseudo-Romanism and free-lance Liberalism are tending to bring chaos into our liturgical practices.

It is a great joy to read someone who is not afraid to uphold the proper recitation of the Psalter as the foundation of Mattins and Evensong. Mr. Addleshaw's comments on modern worship with its emphasis on "uplift" and emotionalism are no less stimulating.

"Christianity and Social Order," by William Temple. [Penguin Special, S. 104.]

This book by the Archbishop of York was published in February, 1942, and it is well worth the careful consideration of all who are interested in the subject covered by the title. The writer never forgets his statement made in the preface—"... the principles which I lay down are not an expression of a purely personal point of view but represent the main trend of Christian social teaching." The result is a valuable handbook for regular reference because it informs the reader of two things:—first, what the Church has attempted to achieve in the realms of politics, economics and society in general; and, secondly, what the tasks are which need the influence of Christianity in the present-day state of society. The social order of the future is one of the great problems of our day, and the citizen who resents the gibe that the only kind of life with which the Christian is concerned is *hereafter* will do well to read this book.

"REUNION," by Hugh Martin [S.C.M.]

Reunion is an earnest appeal for the union of Anglican and Reformed Christianity, at any rate in England, by a Baptist minister who has had wide experience, in the Student Christian Movement, and in many parts of the world, of the outlook of different Christian bodies. Unfortunately the author, with all his knowledge and all his charity, fails to give proper emphasis to the fundamental obstacle to his hopes. He declares that he cannot accept the statement of the Church Catechism, that it is baptism that makes each of us "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven"; and that he cannot endure this idea that anyone should be turned away from the Lord's Table. He does not see, that these two statements imply a theory of the Church of Christ, which, though no doubt it is held by many members of the Anglican Communion, is totally inconsistent with the Anglican formularies; and which the Anglican Communion must reject, because it is contrary to the teaching of the Catholic Church in all ages, and of the great majority of Christians to-day, including not only the Easterns and the Romanists but also the Lutherans. The Church is a visible society, and her members are not those who say or think they are members, but those who are baptized; she is entrusted with the duty of deciding who may be admitted to the Lord's Table, a duty which she must not shirk or shuffle out of. It can only lead to confusion if we attempt to unite those who are not agreed about what union is, or about what the Church is. Much misunderstanding arises because the Church contains many who are in her but not of her, and because Mr. Martin and his friends fail to recognize that those Churchmen with whom they are most in contact have often no kind of claim to speak for the Church as a whole. Orthodox Churchmen should not leave friendly contact with Nonconformists to the modernist and ultra-evangelical fringes of the Church.

C. B. MOSS.

CORRESPONDENCE.

THE BLACK STOLE.

SIR,—I find I must modify the statement I made in my article in the last issue of the *English Catholic* that the Irish Canons forbid the use of the Black Stole.

An Irish friend kindly tells me that the Court of the General Synod, of the Church of Ireland, on appeal in the case of Chamney *v.* Simpson, gave the "Opinion" that the Stole, as long as it is black, is covered by the word "Scarf" of the Canons. An "Opinion" must, of course, be of less force than a judgment, but the fact that it has been given by the highest Court of the Church compels me to qualify the statement that a particular usage is unlawful, which the Court is of the opinion is lawful.

Yours truly, J. P. HOSKINS.

THE CHALICE VEIL

SIR,—The article by Mr. Pocknee on "The Chalice Veil" is incontrovertible and of urgent importance. But what is the good of this mistake being continually pointed out if we don't combine to oppose it? Surely the Committee of the Warham Guild ought to forbid its being made any longer. I don't understand why they ever allowed it, because, if those who insist upon it go elsewhere for "burse and veil" no harm is done, as there is no fundamental difference between the Roman and English types of the former. But I urge that existing chalice veils be at once used as Offertory veils, and then replaced by the full humeral-veil as soon as they are enough worn to warrant it.

2. Mr. Hoskins's "How did it happen" is also valuable, but needs comment on certain details, which I proceed to do *seriatim* to the best of my ability.

Firstly, *do* Mayors wear the tippet? I am not well up in municipal costume, but those mayors I *have* seen certainly do *not* wear it; and, as in most provincial towns these garments are a recent revival, nothing much can be argued from it.

On the other hand, High Court Judges most certainly *do* wear the tippet—it is mentioned by Dugdale under its proper name several times—but then, Judges' robes are clearly clerical, if not priestly, in origin. They also wear the hood in two or three varieties, and their scarlet robe, confined by cincture, seems to be a combination of cassock and gown, being spoken of by Sir John Fortescue as "a long robe not unlike the sacerdotal habit."

Next, Mr. Hoskins very rightly points out that the wearing of the tippet *over the gown* is *not* extended to all priests, as is the case with the surplice, but only to those with a certain *status* (Dr. Dearmer overlooked this), but he does not notice that an M.A. can only wear it thus *if he holds an ecclesiastical living*. *Un*beneficed Masters, therefore, as well as beneficed men below this degree, have no right to the tippet over the gown.

But the main point I want to make is as to the *Quire-habit*, It is now over 40 years since Dr. Dearmer, in a voluminous correspondence in the *Guardian*, practically demolished the contention that hood and tippet were not meant to be worn together; and now Mr. Hoskins brings it up again! He allows that Cathedral dignitaries did so, but maintains that the parochial clergy did (and should) not. But it is explicitly stated that *non*-graduates *may* wear a tippet. So I put it to Mr. Hoskins—Is it conceivable that Cathedral dignitaries and non-graduates should alike be allowed to wear the tippet (no matter of what material) and that it should be forbidden or improper for the intermediate grade?

The position would have been so absurd as to be impossible. The front view of Dean and non-graduate would have been identical at a little distance, while the M.A. would have looked like a lay-clerk. The fact that in parish churches neither hood nor tippet were generally worn round about (shall we say ?) the year 1800 only shews the slovenliness of that late period, when many other things, such as copes in Cathedrals and altar-candlesticks, had been dropped also, and by no means proves that they were not worn in (say) the reign of Queen Anne.

But, I must add, it seems to be a mistake to claim that deacons may wear the tippet merely because Canon 58 uses the word "Minister." The same Code says that no man shall be made Deacon and *Minister* both in one day, and that the office of Deacon is a step or degree *to the Ministry*, clearly shewing that the word is used in the sense of Priest, or full Minister ; and I maintain that the tippet is a sacerdotal garment, and that the deacon should appear tippetless. It should also be insisted upon that non-graduates and Bachelors have no right to a tippet of *silk*, and yet nearly all of them assume it!

I don't think it is the fact that the tippet evolved from the liripipe of the hood, although the name was used for both, and to suggest that the tippet should be of different widths according to the wearer's dignity is going back to the mistakes of fifty years ago, and of course has no authority whatever.

Yours faithfully, R. F. Borough.

Intercessions at the Eucharist.

Sir,—I have used the form of Bidding Prayer recommended by Mr. E. G. P. Wyatt (Vol. 13, No. 47) and found it much appreciated. Some of our more conservative people, however, may be offended by its novelty to them, and there is no place for it at a Mass where there is no sermon. Especially in times like this some flexible medium of intercession is needed. The alternatives to the Bidding Prayer are (1) Collects after the Collect for the day, (2) a Collect before the Blessing, (3) a bidding to prayer before the Prayer for the Church.

Many years ago I asked Bishop Gore to authorise a collect for use on days on which intercession with special intention was desired by various Missionary Dioceses, and he allowed Bishop Cotton's prayer, "O God, who hast made of one blood all the nations of the earth, etc.' to be used before the Blessing with the substitution for India of the name of the country concerned. Nevertheless there is much force in Mr. Wyatt's contention that this point in the Liturgy is too late for the main intercession. There are also good reasons against the insertion of any prayer at all just before the Blessing. In our English Liturgy where the Gloria in Excelsis has been transferred to the end of the service the whole stream of worship moves forward in a crescendo of adoration to its fitting culmination in the Angelic Song, and apart from the dismissal of the congregation with the Blessing any additional devotion is of the nature of an anti-climax. Incidentally the same objection applies to the use in the Church of England of "the last Gospel," whereas in the Roman rite from which it is derived the ablutions have been taken previously and it fits quite naturally into the scheme of post-communion devotions.

The natural place for additional collects, e.g. for Missions or Harvest, would seem to be after the Collect for the day, though not more than one or two should be used. But the average congregation needs something more to direct its intention intelligently, and even when a sermon is preached the most appropriate place for bidding to prayer is at the Offertory. Beautiful in their phrasing and appeal though the old Bidding forms are, there is a feeling of expectation in many people's minds when the preacher ascends into the pulpit which makes them impatient of notices and preliminaries to the sermon and to want him, to put it vulgarly, to "cut the cackle and get to the 'osses." It is not easy to understand why the Bidding Prayer should have been inserted at this point except on the assumption of inaudibility at the altar. The section of the Liturgy from the collect to the sermon is concerned with Faith from which we pass naturally to Love for the brethren in the Offertory and the Prayer for the Church.

In normal times there may be little of public importance to add to this prayer, but in war and times of crisis some further direction is needed and indeed seems to be expected. It should be treated as a matter of importance and the subjects for intercession thought out carefully beforehand. They should be varied as far as possible Sunday by Sunday lest they become stale and irritating by repetition, terse and concise with a momentary pause after each one, and topical without being trivial. A hortative attitude and the obtrusion of the celebrant's personality is to be avoided. The biddings should never be read, but after being memorised word for word should be spoken clearly and without hesitancy, care being taken to couch them in language which is felicitous, but devoid of that diffuse and windy platitudinousness which was the bane of the Armistice Day Services and so many of the liturgical experiments which appeared during and after the last war. If any collect is used here it should follow after the bidding and before the prayer for the Church.

J. E. Bowles.

A New Offensive ?

Sir,—We English Catholics are used to fighting on two fronts. We must be equally ready on both, and so if we oppose, as we are bound to do, the new attempt to promote an acknowledgment of the spiritual, as distinguished from the political, authority of the Papacy, we are bound to repudiate the opposite extreme.

May I call attention to what Canon Guy Rogers (*Modern Churchman*, Nov. 1941) calls a "new offensive ?" I quote his words. "The way of hope for the ecumenical movement lies in a bold attack on the fetishes, the complexes, the superstitions which prevent the members of the Christian Church communicating together at the Table of their Common Lord. These will tend to disappear when illuminated by the Quaker witness to the non-sacramental (or universally sacramental) way of life. They will grow less when we confess doctrinally that the two Sacraments are not 'generally' necessary to salvation, however spiritually helpful they may be in other ways. They will completely disappear by the courageous practice of inter-communion."

Now it is a serious matter when a Canon repudiates the Church Catechism and forgets that he has subscribed to the Articles of the Church. The late Dick Sheppard (may he rest in peace!) an-

nounced, and I believe carried out his intention of inter-communion with Nonconformists, and it would not distress anybody much if Canon Rogers, so far as his duties to his own Church permit, did the same. But I can tell him this that no orthodox Nonconformists will welcome his coming in the spirit of the above truly shocking words. We are to " confess doctrinally " (a new Creed ?) that the two Sacraments (surely he need not have brought in Holy Baptism) are not " generally " necessary to salvation. The goal is to be their discontinuance, the Quakers having shown us the way. It is to be hoped that any Nonconformist minister, to whom Canon Rogers proposes a visit, will have read these words of his, and politely refuse permission. For if Sacraments have only a temporary and transient value, why not abolish them at once ?

Yours truly, A CHURCHMAN.

1928 PRAYER BOOK.

SIR,—It may perhaps interest you to know that —with the sanction of the Ordinary—the 1928 Liturgy is now in use at our weekday celebrations in this village church, at the spontaneous request of the Communicants themselves.

It was not until I went as a student to a Theological College that I became acquainted with the new Book. There, as you may suppose, it was not looked upon with any excessive favour. After my ordination, however, I was asked to return and give some lectures at the College on liturgical matters ; and so I had to make for myself, for the first time, a real and careful examination of this and other rites. It was then that the claims of the new liturgy became clear and, to me, unescapable.

This experience of a single village priest would have no importance at all, if it did not seem to me to be in some way a parable. In this case there were some initial years of indifference and prejudice, amounting to antagonism ; but afterwards the Book, left to itself, in due time made its way without any pressure or advocacy into favour and ultimately into enthusiastic acceptance.

That seems to me to give some grounds for thinking that something of the same kind may be the Book's destined line of advance in a larger field—and, of course, over a longer period of years. " Not by might, nor by power . . ."

ANONYMOUS.

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